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FOR THE CHRISTIAN MONITOR.

THE ILLUMINATION OF THE BLIND.

(Concluded from Page 421.)

HERE let us leave the natural blind man, and pursue in a parallel line, the man who once was blind in spiritual things, but now is made to see glorious objects in the moral world.

To us, who are creatures of sense as well as reason, natural objects and events may serve to explain spiritual realities, and the glorious phenomena of the Spirit of God.

Not long since, the Lord Jesus Christ in attending to the affairs of his kingdom, which is a spiritual kingdom, from everlasting to everlasting, paid a short visit to an inconsiderable part of his dominions. He is gracious and condescending. The smallest part of his spiritual realm he will not neglect; for in the most obscure retreat he finds souls capable of everlasting felicity.

He passed this way in his spiritual journey, to look up the weak, blind, maimed, sick, and distressed in spirit; to comfort them, strengthen them, and make them happy subjects of the

reign of God on earth. He came unto his own, but some of his own by profession, knew him not. Some received him joyfully, but were inconstant in their love. Some who desired his aid, he healed of whatsoever mental diseases they had. Others questioned whether Jesus Christ had actually come by his Spirit at all, and whether any had been made whole by his almighty love.

When he was about to pass to some other part of his New Jerusalem, he saw a blind man sitting by the way, who had been blind from his very birth; who had never had any pleasing views of religious things; who could never say, I admire in my soul the beauty of the gospel, and the spiritual loveliness, comeliness, and glory of the Son of God.

Jesus beheld this blind man sitting without the temple, the spiritual house of God. It was a happy thing, that he was sitting in the way, where Jesus usually comes along, when he dispenses his favours, in his visits to his church. He beheld him and had compassion on him. He accosted him, and the blind man answered. Jesus proposed to give him spiritual sight. He knew not what it was, but he believed it to be something useful and necessary. He was fully convinced that he was blind to religion, and like every blind man, was liable to stumble into the bottomless pit. Jesus could have made him see and believe on the Son of God at once; but he chose to work through the instrumentality of means. He chose also, that in these, the spiritually blind man should co-operate. He did something to make him more fully sensible of his own blindness, and then bade him go to the pool of gospel truth and wash, that he might be cleansed, and have his eyes opened through the truth. He felt his need of sight, and nothing doubting the propriety of the command, he obeyed; he went and applied the truth to the eyes of his mind, and he saw. Now he began to have new perceptions upon spiritual things, through the medium of the opened eye of faith. He had heard by the ear of these things before, but he could not understand the spiritual meaning of what he heard. Once he could no more discern the excellence of the law and gospel than the naturally blind man could admire an intelligent countenance. Once he even concluded that there were no pleasing sensations of the noblest kind to be derived from evangelical re-

ligion, because he had no eyes to perceive the object. Now he begins to see what was once enveloped in darkness. Once he despised and ridiculed those whom Jesus had made to see, because they pretended to thoughts and feelings of which he never conceived himself: but now having washed, his eyes are opened; and perhaps the first object he sees is his own spiritual character, in that same gospel pool in which he has been washing to receive his sight. He finds by the moral image of his own heart which is reflected, that he has been vile and deformed.

He used to think of himself, while blind, with complacency; but now he sees that the shadow of his former character, represents him to have been defiled, malignant, hateful. But he does not gaze for ever upon this humbling image: he casts his eyes up to heaven, and all is full of spiritual glory. He sees God in all his goodness, whom he could never see before: and it augments his pleasing sensations to discover that God loved him, and had mercy upon him, notwithstanding his previous deformity.

He looks too upon the divine representation of what he shall be, and discovers in his own future, completely sanctified character, all that his enlightened mind can think lovely, all that his heart can desire.

He sees the glory of God in the sanctuary, in the bible, in divine providence, and in all the communications of the Deity to man. It affords him present pleasure to see the works and ways of a holy, just, and compassionate God. He sees the broad path in which he has been travelling to be delusive, and to lead insensibly to sudden destruction. He can now behold that strait and narrow way of which he had formerly only heard: he actually sees that it is a pleasant way, and supplied with many accommodations not to be found in the other course. He now sees the place of danger and the place of safety. He can read the directions at the corners of the road, saying, "this is the way, walk ye in it."

In this situation the neighbours and friends of the spiritually blind man find him, and say, "how great the change! Can this be that same man who once was blind to what now seems to absorb all his attention?" Some say, "it is he:" others, "he is like him in appearance and in many of his actions, but not in spirit-

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ual discernment." He hears their observations, and then replies, "a man called Jesus, commanded me to wash in the gospel pool; I washed, and received my sight." "What do you see," demands one, "which you could not see before?" He answers, "I see my own condemnation and salvation; I see God; I see heaven; I see hell; I see the way of escape from everlasting misery, and I see also the door of entrance into everlasting felicity." Another demands, "did you never see these things before? I have seen them for many years; but once I was as blind as you were, and the same Jesus commanded me to wash and see."

A very philosophical old doctor of the sect of Pharisees, then approaches, and putting on his glasses to see what is not to be seen, begins to examine the man born blind. "How opened he thine eyes?" The man is dumb for a while, but soon replies, "I cannot tell how it was done; I cannot tell how God operated when I was regenerated; but this I know, that whereas I was blind to all spiritual things, now I see; now I love to behold what was once gloom and darkness."

The old Pharisee insists that the young convert shall tell how his eyes were opened; and even denies that he can see, because he cannot tell all about him who performed the work, and his divine manner of operation in coincidence with human freedom.

It is enough, however, that he who once was perfectly blind, has actually begun to see. He has not yet seen every thing, but he knows that he has some views, employments, pleasures, and hopes from things formerly unseen and unknown. All his former sources of real pleasure remain, and now he has a new unbounded field of vision opened to him, replete with pleasing objects for the mind to behold with rapture.

The parents could testify, that this is our son, who once was blind to what he now appears to see; but if they feel experimental religion to be a disgrace, and are ashamed to own Jesus, they will add, "who hath opened his eyes we know not."

In due time, this man to whom Jesus lately gave sight in spiritual things, shall be translated to that world where is no darkness at all. He now sees the everlasting arms of mercy stretch-

ed out to support him ; he sees his way through this world ; and now and then, through some opening in the wilderness, he discerns at a distance his HEAVENLY FATHER'S mansion, where he is, seen to rest from all his labours, journeys, fatigues, sicknesses, disappointments, regrets, sorrows, and sins.

Blessed be the Lord Jesus for this visit to a small portion of his empire. I wish every blind person had been made to see. Many others sat near this one whose eyes were opened, but they jeeringly said, "are we blind also?" and continued in darkness.

Yes, you are blind ; and had you possessed only a willingness to be enlightened by Christ, you would have seen the glory of God.

When he had mercy on this blind man, he made public proclamation, that every blind one might come to him, and he would freely bestow sight. But you would not admit that you needed assistance ; and I fear will be spiritually blind for ever. O return, Saviour of sinners, and open the eyes at least of one other blind person, and thine shall be the power and glory for ever and ever.

To the Editor of the Christian Monitor.

DEAR SIR,

I will be pleased if you will insert the following short essay in your very valuable and interesting paper, perhaps it may place the subject before the view of some persons concerned. N.

"Ye cannot serve two masters."

HOWEVER much the men of the world may plead in favour of theatrical entertainments, and urge that they tend to refine the imagination, whilst they at the same time convey pleasure to the mind, the Christian's duty is to avoid such houses of dissipation, to turn aside from the baneful snare, and to wash his hands of the guilt of pollution. To one who has the sacred scriptures for his guide, and Jesus Christ for his Redeemer, it should be a

matter of astonishment that he should hesitate one moment whether to visit such haunts of sin or not. Let Reflection exercise her influence, and what says she? Once, like the presumptuous sinner, I was without God, without Christ, and without hope in the world; I weltered in my own blood; I abhorred myself; on the precipice of destruction, with the gulf of misery awaiting my fall, I saw not my danger, I was heedless of my state. But mercy flew to my deliverance and saved; she led me into the path of wisdom and peace, and put into my hands the volume of *inspiration* for my guidance through life; she taught me to perceive the emptiness of the world; she pointed out to me the wiles of the serpent, and alas, the sinful propensities of my own heart. Often did she warn of human errors, and say beware; she told and convinced me, that from that moment I had surrendered myself to the service of my Saviour, and was no longer my own; he claimed me as a soul snatched from destruction, and from a debt of gratitude was bound to revere his name.

The Christian is a new creature in Christ Jesus. He has new principles implanted in his heart. He has new views given to him. From being earthly, sensual, devilish, his affections are drawn upwards towards God and divine things. He hears from the mouth of him who cannot lie, that "ye are the salt of the earth; ye are a city set on a hill, whose light cannot be hid; ye are the light of the world." How then can he hesitate to abandon in his mind such sinful pleasure? Can he with such light, and with such a knowledge of God's will, enter the threshold of vice, and return like the dog to his vomit, and the sow to her wallowing in the mire?

How painful is the sad truth that many professors of religion visit the theatre, and some whom otherwise we should not doubt are indeed Christians, particularly young persons. In this city, however, where the river of God flows so freely, they cannot long do it without having the truth displayed to their consciences in all its convincing force; they must abandon such an inconsistent course, or carry with them the garment spotted with the flesh. But professors who are visitors to this city, perhaps under the idea that they will not be known, they go, O shame, and thus

bring a reproach upon his cause to whom they are indebted for all their mercies. Could we enter into the closets of such individuals, we might hear them thus communing with their own heart.

Notwithstanding God the Father sent his Son to save me; notwithstanding God the Son died for me in love, and offered me his grace by God the Spirit; notwithstanding I have been led to become a professor of the holy religion of the Saviour, and before God, the angels, and men, have solemnly sworn to forsake the sinful practices of the wicked; yet have I gone with them to the house of vice and immorality, where I have heard my Saviour's name blasphemed; seen religion and her chaste precepts trampled under foot; and heard the roar of drunkenness; and witnessed the waste of the greatest advantages; and what have I gained? Alas, nothing. I have incurred guilt on my conscience; I have become a partaker with them of iniquity; I have reproached the best of masters; dishonoured the most holy cause; planted another wound in my already crucified Saviour, and endangered the peace of my soul. I have wasted my time; I have spent my money, taking it from my family or from the poor of God's house, and I have given it to those who would curse me to my face, who would trample me under their feet, and spurn me from their doors, had I not a crumb of bread to prevent me from starving.

If such are my feelings now in the possession of health, what painful sorrow must agitate my bosom at the hour of death, when I review this sinful transaction.

Reader! if thou art guilty, may Jesus wash thee anew, and prevent thee from sliding again into such quicksands; if thou art not guilty, glorify thy God for his care of thy soul. N.

Some of heaven's best family-pictures in this world, are, humble saints under afflictions; for then they are most like the original, who was a man of sorrows, and acquainted with grief.

Grace turns bad men into good men, and keeps good men from turning bad again.

We must all appear before the judgment seat of Christ.

3 Cor. v. 10.

THE fitness of the Lord Jesus Christ to fulfil the office of Judge of quick and dead, appears not only from his possessing every quality requisite to the character, but from his very nature, being God over all, blessed for ever; but as some cavillers of the present day (possessed of more art than simplicity, and arrogant assurance than humble modesty,) deny the blessed truth, and so attempt to rob him of as much of his glory, as it is within the compass of their pigmy powers to do, it may be necessary to adduce a passage or two from the unerring Word of Truth, just to establish the position, and then proceed; and that they may not flee to the little subterfuge of any of the inspired writers being possibly mistaken, they shall be adduced from our Lord himself, Matt. xxviii. 9. "And as they went to tell his disciples, behold Jesus met them, saying, All hail. And they came, and held him by the feet, and worshipped him." To worship any thing or being besides God must be idolatry; and even, upon the Socinian scheme, allowing him to be but mere man, yet as a good man he would not have borne it; but he suffered them; he therefore must be God—or else a bad man, and therefore not fit for an example.—But that our proof may come (if possible) a little closer, and be stronger still, hear him speaking to John in Rev. i. 11. "I am Alpha and Omega, the first and the last;" and he continues talking with the apostle till the eighteenth verse; and then, as though determined to put it beyond a doubt in the minds of fallen men, and convince them it was neither the Father, the Holy Spirit, nor any one else that was speaking but himself, he says, "I am he that liveth and was dead, and behold I am alive for evermore, amen, and have the keys of hell and of death."—This shall be sufficient as proof of his being God.

His fitness from his nature, as God, shall next come under consideration, and it shall be noticed in the three particulars of his Majesty, his Wisdom and his Justice.—That majesty is his, let David declare, 1 Chron. xxix. 11. "Thine, O Lord, is the greatness, and the power, and the glory, and the majesty; for

all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all."

Psalta xlv. 3, 4. "Gird thy sword upon thy thigh, O most mighty; with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things."

Psa. xciii. 1. "The Lord reigneth, he is clothed with majesty, he is clothed with strength, wherewith he hath girded himself."

Peter also says, 2 Pet. i. 16, 17, as though willing to stop the mouths of those who treat every attempt to exalt the Saviour as madness and enthusiasm—"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father, honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased."

Dan. ii. 20. "Daniel answered and said, blessed be the name of God for ever and ever, for wisdom and might are his."

Luke also, when speaking of our Lord in the days of his youth, when he had taken upon himself our nature, Luke ii. 40. "And the child grew and waxed strong in the Spirit, filled with wisdom."

Paul too, Col. ii. 3, talking of Christ, says, "In whom are hid all the treasures of wisdom and knowledge."

And as to the attribute of justice, he possesses it emphatically in the fullest sense—Job xxxvii. 23. "Touching the Almighty, we cannot find him out; he is excellent in power, and in judgment, and in plenty of justice."—Psa. lxxxix. 14. "Justice and judgment are the habitation of his seat." As God-man, Immanuel, God with us (a God in our nature,) his fitness will evidently appear in the great love wherewith he loved us, in not only dying for our sins, but he partook of all the weakness and infirmities incident to human nature (sin only excepted); proved to a demonstration of fact—witness his weeping, hungering, thirsting, pain and fatigue; for as God only he could have felt none of these; but "Jesus wept," John xi. 35. "Was hungry," Mark ii. 12. "Said, I thirst," John xix. 28. Sweating (under pain) great drops of blood, cried, "Father, if it be possible let

this cup pass from me," Mark xxvi. 39. "And being wearied with his journey sat there on the well," John iv. 6.

Becoming by this means acquainted with all our feelings, (for he has felt the same,) he was not only fitted to fulfil the office of our great High-priest, for us entered within the vail into the holiest by his own most precious blood, but also well prepared to be the great arbiter of life and death, dispensing both according to his sacred will;—to his friends eternal life, but to his enemies everlasting yet never-dying death; and in this complex character is perfectly acquainted, when with a bitterness of soul we mourn our follies and infirmities, in having at any time given way to sin; and when, with humble fortitude, we stand temptation's brunt, and combat manfully his enemies and ours. View him as man, and only man, he is spotless as the driven snow, called in the sacred page the lily of the valley—fair emblem of his humble purity whilst here below—who was conceived and born in a supernatural extraordinary way; when only twelve years of age, "astonished all the Jewish doctors with his understanding and answers." Luke ii. 47. and to whom his very enemies bore testimony, that "never man spake like this man." Luke vii. 46. And, "he went about doing good." Acts x. 38. Judging therefore of him according to the nature of things, as man, but perfect sinless man, his fitness must appear to hold the grand assize, and be the Judge of rebel angels, and of fallen sinful men.

SELECTED FOR THE CHRISTIAN MONITOR.

MEDITATION FOR CHRISTMAS-DAY.

For ever hallow'd be this sacred morn!

God dwells on earth!

The Lamb of God is born!

TIR'D of the bustle of a noisy world, the whirl of folly and dissipation on the one hand; and the accounts of "wars and ru-

mours of wars" on the other, I welcome the season which calls my thoughts away from all these vain and painful objects to themes of the most momentous importance—transactions in which my soul has the deepest interest. *I am sensible of the objections urged by some, against attending to particular times and seasons*; nor would I plead for a superstitious observance of "days, months, and years"—yet it is pleasing to call back to remembrance the most remarkable epochs in the life of an endeared friend, especially of *that* Friend to whom I stand indebted for all I enjoy here, or hope for hereafter; and as I cannot ascertain the exact days which saw his entrance into our world, or sorrowed for his exit hence, I readily join with my christian brethren in commemorating the birth of Christ. Come then, my soul, let us rise on the wings of holy meditation, and haste to humble Bethlehem: there, in that wretched manger, behold the wondrous Stranger whom heaven, and the heaven of heavens, cannot contain; and whom all the celestial hosts continually adore; but who has now so divested himself of his glory, that a cradle serves him for a resting-place; and so veiled the effulgence of his beatific presence, that a superficial observer can see in him nothing more than a smiling infant of the race of David! Amazing condescension! Stupendous miracle of compassion! That he, who formed all worlds, should stoop to be himself formed of the substance of a woman! that he who turns the wheels which set in motion the whole system of nature should submit to be carried about by his virgin mother—to be supported on her knees, and nourished at her bosom! that he, who is the "Most High God, the possessor of heaven and earth," whose is the gold and silver of a thousand mines, and the cattle of a thousand hills, should so humble himself as to share a miserable shed with those very cattle—cast out and disregarded by the creatures whom his power had called into existence, whom his goodness sustained therein, and whom he was now come down to save from endless ruin and despair! Well may the mind be lost in the contemplation of such a subject! Far, far indeed does this article of our faith surpass the comprehension of a finite intelligence! How the eternal Jehovah could take upon him a human body, and so intimately unite it to his

divine nature as to incorporate them into one person, and thus be born, suffer, agonize, and die; it is impossible for me to understand! But why should I start at this, when I find myself unable fully to conceive of, or explain almost every thing around me? The stars, which shine with such resplendent lustre above my head; many of which, I have no doubt, are suns enlightening other worlds—the trees, flowers, and shrubs, which delight my eye with their variegated beauties, and refresh me with their aromatic fragrance—the very blades of grass which are woven into a verdant carpet for my feet—all, all are inexplicable and amazing! Nay, I am a wonder unto myself: I am a complex being, made up of a soul which can think, deliberate, will, and resolve; and of a body which, at the command of my soul, can move, act, and perform all the functions necessary to my present state of existence. All this I know; because experience and matter of fact every moment give me the most incontestible proofs of it: but how all this is done—the nature of the union between this soul and body—how a spirit acts at all—and much more, how it can act upon matter so as to direct and govern this ponderous machine of clay, I am utterly ignorant of.

Again, Even this body, which is so intimate a part of myself, and so much more an object of sense than my soul, soon puzzles and confounds me when I attempt minutely to examine its several properties. I cannot tell how it is, that the various kinds of food I eat are, by the action of the stomach, co-operating with the digestive fluid, reduced into pulp, and then dissolved to chyle; or how that chyle is again transmuted into blood; or that blood sent out by the heart through unnumbered veins, to the very extremities of the frame; and again brought back by the arteries and valves, to undergo a second process in the heart and lungs: I know not by what secret power the muscles act, so as to produce every necessary motion, without any pain or difficulty to, nay, frequently without even intention or consciousness in, myself. I cannot conceive how my mind can convey its ideas to the organs of speech; or how these organs can so modulate sounds as to form those ideas into words, and render them intelligible to others; or how the ear can communicate sounds from without to the mind, and thus lay up in the

memory, as in a storehouse, to be called forth as occasion may require! In these, and a thousand particulars, I am forced to confess my ignorance; nor could the greatest philosopher that ever trod the globe fully satisfy all the enquiries, or solve all the doubts of an inquisitive mind upon these subjects; and shall a worm of the earth, incapable of comprehending or defining itself, dare to aim at scanning Infinity, and presumptuously sit in judgment on *his* ways, whose word declares them to be past finding out! What impious effrontery! Yet how often is this done by the proud idolizers of human reason! Well, my soul, let them, if they please, still vaunt that they will believe nothing which they cannot comprehend: be mine a different part! I too, will use reason; but it shall be not as the judge and censor of Faith, but as her humble handmaid. I will teach her, or rather pray to the Spirit of God to teach her, to bow whenever the sacred word of truth calls for submission. Then, while the Sceptic may cavil, the Socinian sneer, and the Atheist rave, I will, with reverential gratitude, receive and rejoice in the glorious though mysterious doctrine of "God manifest in the flesh;" and in the lowly Babe of Bethlehem, welcome and adore the self-existent Jehovah, "God over all, blessed for ever!" This I am constrained to do, because, throughout the sacred pages, I find this important truth written as with a sun-beam; because, in the life and miracles of our dear Redeemer, I see the incommunicable attributes of Deity shining in meridian splendor; and because I feel that none but God could have accomplished the deliverance I wanted. Let others, if they can, trust their salvation in the hands of a creature; I know no mortal, no angelic Saviour. The pit into which, by the fall of Adam, I was plunged, was too deep for any arm shorter than Omnipotence to have reached, and drawn me out. The burden of my original and actual sins was too heavy for any but an almighty shoulder to have borne! But blessed, for ever blessed, be the name of our Immanuel! He who thought it not robbery to be equal with the Father, has condescended to "take upon him the form of a servant; and to suffer and die, the just for the unjust, to bring us to God!" Shout, O Earth! exult, O inhabitants thereof!—we

have been visited by such a guest as the whole creation could not have afforded.

Yes, dearest Jesus, we fear not to exalt thy name too high; but often are we constrained to mourn in the dust before thee, because we do not magnify it as we ought! We hail the day that witnessed thine Incarnation! we adore the grace that brought thee from above! O help us to keep this sacred festival as becomes those who are deeply sensible of the importance of the events it recalls to our remembrance; and who esteem an interest in them more ennobling than earthly crowns and sceptres! Forbid it, Lord, that noisy mirth or intemperate rioting, should disgrace the anniversary of thy birth! We will rejoice; but it shall be with holy joy, the same in nature, though inferior in degree, to that of angels and glorified spirits, who surround the throne on high! we will cultivate cheerfulness and hospitality; but it shall be such that we can invite thee, the great Master of the feast, to preside at our social banquets! we will partake of the good things bestowed upon us by "thy Father and our Father," with moderation and gratitude, and "send portions to those for whom nothing is prepared;" still remembering, that every blessing in providence, as well as every gift in grace, comes to us free and undeserved through the medium of thy precious blood! Thus will we commemorate thy matchless love, still looking and longing for the time when we shall meet before thy face, to feast on higher and richer dainties, and to sing thy praises in louder and sweeter strains, not for a season only, but so long as eternity shall last!

OBSERVATION.

It is sometimes better to want opportunity and time for prayer, than be without a praying heart; for God will take the will of the believer for the deed: a secret and short ejaculation put up in the Spirit, may be at times as effectual to bring down blessings into our souls as longer prayers.

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LINES,

Written on hearing a Sermon lately preached in this city, from

Mark, ch. 10. v. 17 to 22.

WHILST on the earth, (as sacred scriptures say,)

Jesus the wond'rous Saviour bent his way,

"To save the guilty and to seek the lost,"

This errand brought him to Judea's coast.

As the Redeemer trode the lonely place,

Behold towards him a rich ruler hastes ;

Possess'd of youth, of beauty, and of wealth ;

All nature's graces crown'd with blooming health.

These blessings having in their strength and pow'r,

Doth not dissolve his fear of dying hour ;

Convinc'd that wealth nor honours, joys nor ease,

Jehovah's vengeance, or his wrath appease.

And still he thinks, (alas ! as many do,)

That by a strict adherence, outward show

Of their obedience to God's just commands,

They merit life eternal at his hands.

With reverential awe and humble bow,

Before the Saviour he kneels down most low ;

"Good Master, what good thing by me now shown,

Shall me entitle to a heav'nly crown ?

What virtue exercis'd, or power possess,

Shall gain for me a mansion with the blest ?

Or from what pleasure must I now refrain,

That I celestial glory may obtain ?

"If thou some merit from thyself wouldst reap,

Keep the commandments ; every precept keep ;

Avoid all sin, dishonest ways, and fraud ;
Keep the whole rule, and humbly walk with God."

The youth replied, "these precepts I have kept,
Nor from the law by Moses have I stept."
The Saviour look'd, and as he look'd, he lov'd,
And thus his boasted virtue Jesus prov'd.

(His heart must thus be tried if 'twas sincere,
If with his willingness was Godly fear.)
"Part with thy pleasures, with thy wealth and pow'r,
And give the *'next proceeds'* unto the poor.

Deny thyself, and humbly take thy cross,
Follow the Saviour and embrace his cause ;
Then in the heav'n's *true treasures* you shall find,
And wealth that satisfies th' immortal mind."

Alas! the sacrifice his courage shook ;
He turn'd away from Christ with sorrowing look ;
With earthly treasures he declin'd to part,
But press'd his gold more closely to his heart.

Here we may pause and shed the pitying tear,
That numbers, as this youth, boast loudly here.
Behold this man! almost at glory's gate,
And yet we tremble for his future fate.

APPLICATION.

My soul! bless thy Redeemer's holy name,
By which he rescues thee from wo and pain ;
And place the glory on his sacred cross,
Which makes thee rich amends for ev'ry loss.

Reader! whoe'er thou art, the warning hear,
Lest like this youth, *the world* becomes thy snare ;
Seek God in Christ, and treasures thou shalt gain ;
All else beneath the skies is surely vain.